

The Temple Artisan

NOVEMBER, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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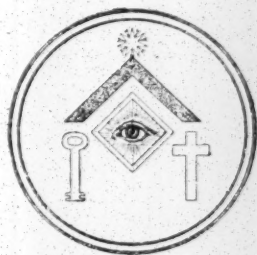
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No. 6

Behold, I give



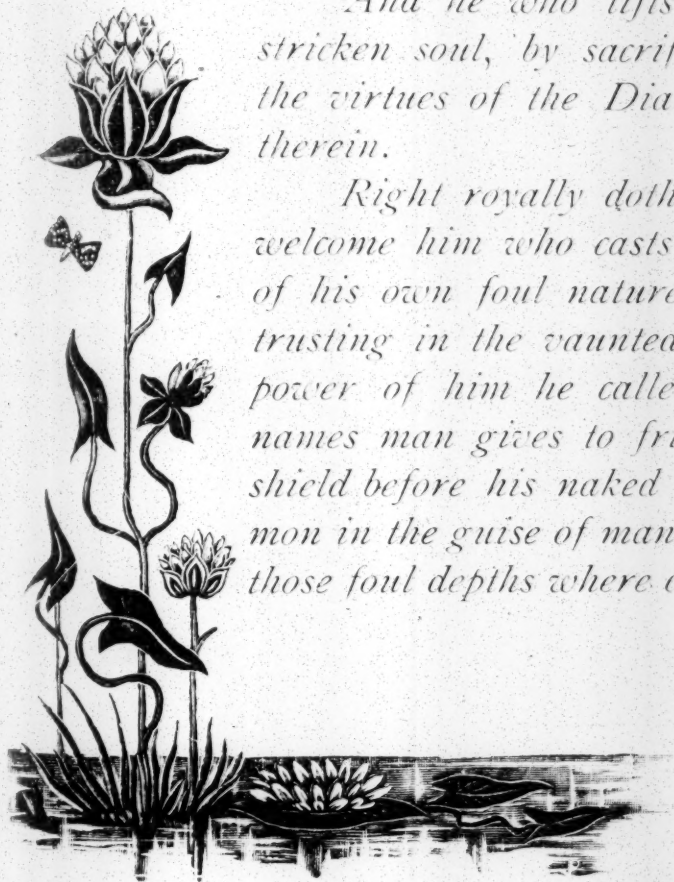
unto thee a key.

THE STRICKEN SOUL

Right joyfully doth all the heavenly host give welcome unto him who strikes the load of evil from an overburdened soul, to save that soul alive;—for he who hath been oversted in the fight with all the powers of darkness hath never strength to free himself unaided.

And he who lifts the burden from a stricken soul, by sacrifice of self, will find the virtues of the Diamond Soul concealed therein.

Right royally doth Hell's low minions welcome him who casts the mirrored image of his own foul nature o'er the one, who, trusting in the vaunted honor, purity, and power of him he called by all the sacred names man gives to friend, hath placed no shield before his naked soul,—for such a demon in the guise of man doth lead the van in those foul depths where devils congregate.



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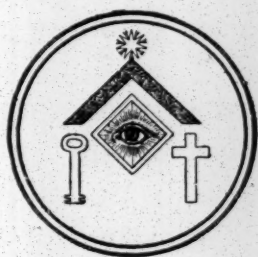
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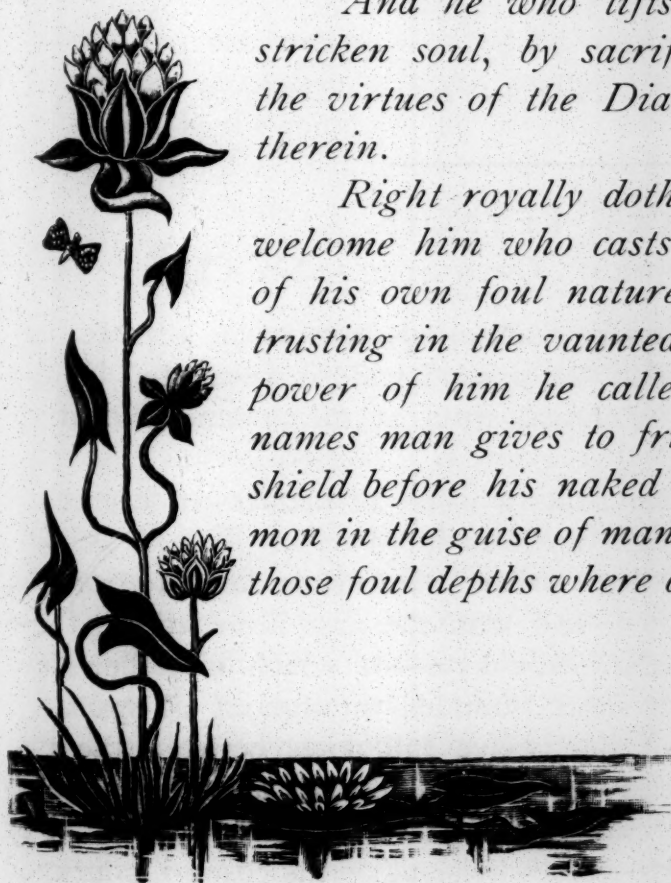
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THREE THINGS.

Remember, three things come not back:
 The arrow sent upon its track—
 It will not swerve, it will not stay;
 It speeds, it flies to wound or slay.

The spoken word so soon forgot
 By thee, but it has perished not;
 In other hearts 'tis living still,
 And doing work for good or ill.

And the lost opportunity
 That cometh back no more to thee.
 In vain thou weep'st, in vain dost yearn;
 Those three will never more return.

—*From the Arabic.*

"BUILD A GOOD FORGETTERY,
 AS STRONG AS STRONG CAN BE,
 AND LOCK YOUR TROUBLES SAFELY THERE,
 AND THROW AWAY THE KEY!"

—IDA KENNISTON (Celebrity Art Co.)

YOUR KEYNOTE.

~ TEMPLE TEACHINGS. OPEN SERIES, NO. CIX.

It has been said that every manifested form has a keynote, but it must be remembered that the cosmic scale is re-created by the Egos which come into individual form at the commencement of every Great Age.

At the end of a cosmic Pralaya when all manifested life is indrawn, both sound and light are also indrawn.

The first incarnated Ego strikes the cosmic keynote for the Age in which it incarnated, and with the first incarnation of the Seven World Builders, the seven keys—of which all other keys are variations—are, so to speak, sounded throughout all space.

With the sounding of the twelve full notes between the two central octaves of a cosmic scale, there is set up a series of vibrations to which all later creations must be finally harmonized. For example, one of the twelve grand divisions of the cosmos is attuned

to one certain key. All of the forms of life karmically belonging to that division, whether they be human, animal, mineral, or vegetable, and however discordant, however high or low in the scale of which that one note is the key, must eventually be brought into harmony through the chords which can be created in that particular key, from time to time, as the cycle of its manifestation continues.

The affinity existing between certain human beings, or between the latter and lower forms of life, is contingent upon the striking of some chord which is in harmony with the keynote of the division to which those persons or things belong. If there is no affinity between two persons it is a clear indication that they belong to different divisions, with different keynotes; though such relations may be changed with the evolution of one or both of those persons, and affinity finally established by self-effort, when they might both pass into one of the other divisions. But as the power to so change is the result of Self Mastery, which is another subject, we need not consider that possible event in this communication.

The protracted sounding of a note on a tightly strung string of a musical instrument will set up a similar vibration in another string which has been tuned to the same key, on another instrument, within a certain clearly defined distance from the first instrument.

Likewise, a thought wave, set up by the vibrating of some definite thought in the mind of one person, will impinge upon the mind of another that is in alignment, or in other words, in harmony with the first thinker; and it does so because of the striking of some one note of a chord to which both are attuned, that is, some idea that is common to both thinkers.

If the inner sense of hearing is developed in an individual he can distinguish between the different sound waves set free by thought, just as easily and as clearly as he can distinguish one thought from another. If he is in harmonious relations with the thinker he will hear those thought waves as harmonies, if otherwise, he will hear only discords, and feel nothing but antagonism toward the thoughts which force themselves through his mind.

If his keynote is strongly sounded by one at a distance, one who is in affinitive relation, and at a time when he is in a receptive condition, he will feel a slight vibration pass up the spinal cord and enter a certain center of the cerebellum, the result of which will tend to arouse some thought or memory of the absent one.

If harmonious relations are established between a number of people whose keynotes when struck will form a chord there is a

greater certainty of the continuance of friendly relations between those persons, for an indefinite period, than could possibly be the case between those whose keynotes followed each other in the scale.

The dominant seventh in a chord breaks up the harshness; softens and beautifies the chord, thus raising the chord from one condition of sound to another, even as self-effort toward mastery softens and beautifies the harsher characteristics of an individual, and raises him from one degree of the Great White Lodge into a higher degree.

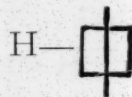
If you can always remember that sound is the basis of all form it will aid you in understanding the deep significance of your keynote, and it will help you to solve many mysteries of nature and life.

Many vibrations of the nerves which produce thrilling sensations in various parts of the body are the result of sound waves set up at a distance by the unintentional striking of the keynote of that body.

Many superstitions have arisen as a result of these peculiar sensations which have no basic truth.

The place that music fills in the economy of the universe is all important, although this fact may not be recognized by a person who is indifferent to musical sounds. But as such sounds may be transposed into other sensations he may feel corresponding sensations, pleasurable or otherwise, to the sounds, in various parts of his body, although he may not have the slightest knowledge of the ultimate cause of those sensations.

I would advise that you note the effects of different notes both in your mentality and physical body.



THE COMING CHRIST.

From time to time, within the last seven years, articles have appeared in magazines and newspapers, prophetically announcing the coming of a new Avatar—a Savior—to earth.

In some of these articles it has been definitely claimed that re-incarnation had already been accomplished in the form of a child born either in a far eastern country or elsewhere. In other articles, certain men are brought forward as re-incarnations of the Master Jesus, and systems of philosophy have been founded as the recent teachings of the supposedly newly incarnated Christ.

There is a rapidly growing and widespread belief that a "new dispensation" is in process of precipitation, and that the long-looked

for re-appearance of Jesus will give the final impetus, and supply the required leadership for a world-wide movement in the direction of righteousness.

If the words of Jesus regarding His second coming are to be interpreted literally there is much need of a better understanding of His prophetic utterances than appears in the writings of the majority of those who are announcing the advent of that Great Soul.

Jesus said "For many will come in my name saying I am the Christ, and the time draweth near. Go ye not therefor after them." Again he said "For as the lightning cometh out of the east and shineth even unto the west so shall also the coming of the Son of Man be."

The sect of the Second Adventists have long been expecting the coming of the Christ, and have brought much ridicule on themselves as a result of some of their preparations; but they never had the temerity to announce His advent in the form of a nineteenth century human child, born in some one race.

A reasonable exposition and interpretation of the prophecies has never been given, to our knowledge, regarding the final appearance of the Great Master, the approximate time, the place, the method and form of His embodiment, until they were given by certain Initiates of the White Lodge to a group of selected disciples of the Temple in the year 1898. Within a short time after that date all the given facts were imparted to all of the members of one of the interior Orders, and little by little they were disseminated among other people, and in some instances, perhaps innocently enough, were changed and distorted to meet the views of those who began to put out the main features, and were so changed simply because the latter did not have the real data to consider. The full information given to the original group by the Initiates aforesaid has been kept secretly within the archives of the Temple, and for the first time we propose to put some of those features, which have hitherto only been given under the seal of silence, in print for the first time.

At the time the following details were given the Master said, "As time passes, the imminence of the facts I have given will press more and more on the consciousness of all intuitive people."

Before giving these details we wish to quote a few words spoken by Jesus and His disciple Paul, as follows: "And then shall they see the Son of man coming in a cloud with power and great glory." St. Luke 21:27. "For as a snare shall it come on

all of them that dwell on the face of the earth." St. Luke 21:35. "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another." 1 Cor. 40th verse.

Quotations from private records given in the year 1904:

"The kriyasakti (spiritual) body of the great Master has descended to the lower astral and has proceeded to create a form by an astral process akin to the birth of a child on the physical plane (that is, by the reflection of the spiritual life essence from his kriyasakti form into the form of a human being; that form will remain in the lower astral plane, in process of growth, for a period amounting to 30 years of earthly time. If you were to see that form at the present time there would be nothing in its appearance to mark it as differing from other forms [design bodies] of the children who are to be born in the future generations upon the earth, save for the greater perfection of form, feature, expression and power."

The great spiritual awakening now taking place upon the earth is due to the tremendous forces now in action for the astral growth of that Entity, and are being precipitated on the physical plane in preparation for the coming Christ. To the action of the same forces is due the frequency with which spiritually minded women imagine themselves pregnant with a Christ Child. But the necessity for physical birth has passed for Jesus, the Christ. The last earthly incarnation of that Entity, as Jesus, closed its line of physical incarnation. The incarnating Ego now lives eternally in the Fire—Nirmanakaya—body.

This body is in continual existence on the spiritual plane, and is, as it were, temporarily reflected on the lower astral, and the reflection is condensed, as it were, in the form now taking substance—force—on the astral plane.

The power resident in the Fire body will permit the coming Avatar to appear or disappear at will (once it has entered the physical plane in the body now forming).

If it were not for the physical work He has to perform there would seem to be no reason why the Avatar should require such a body as is now materializing astrally. But He could not remain for any great period of time, safe and visible to all the world, (that is, in a body belonging to the 3rd dimension of space), while in a body belonging to the substance of the 4th dimension. The energy resident in the latter would destroy all whom it came in contact with, as for instance, the energy of pure radium would

destroy all flesh within its radius if not confined in matter of coarser vibration.

The Master has said:

"The Ego must sheathe its Nirmanakaya Robe—body—in a body of greater density, coarser texture, to contact physical matter without injury to the latter."

If the above be true, the stories of the present day in relation to different incarnated bodies of the Christ must be due to mistaken directions, or false presentations of a coming reality; and surely the prophetic words of the second quotation above noted could scarcely be more perfectly verified than by the imparting of such a tremendous fact as the coming of a Christ, the methods of His coming, and the approximate time and place of the same to nine such unknown, insignificant, and unprepared people living in an obscure corner of the world. Truly, such information would be as a snare to the whole world when thus imparted.

To those of our members who have understood the Master's instructions relating to the construction, unstable character and interpenetration of the atoms of the force, substance and matter of all forms of the four lower of the seven planes of existence, the great ideas and facts uttered by the Master, and quoted above, will appeal with much power.

Other facts in reference to the expected coming of the Avatar have been made known to all the members of interior Orders of the Temple and what is herein stated will only round out and accentuate what they already have at hand.

GUARDIAN IN CHIEF.

OFFICIAL HEAD.

SOCIAL SCIENCE.

THE PHILOSOPHY OF HISTORY.

SYDNEY HILLYARD.

In the Dark Ages when monks were the only chroniclers, history was a mere statement of actual and fictitious happenings.

After the thirteenth century men like Roger Bacon, Petrarch, Erasmus, following the example of Greek and Roman historians, began to add to these bare chronicles of events some history of ideas and movements, and to connect them with the biographical diaries of the day.

But it was not until the nineteenth century men began to consider the more pregnant, abstract, conceptions of cause and effect, and thereupon to introduce into biography and record a philosophy of history.

The question which the philosophy of history principally asks is, How does history come to be just what it is? Why did the things happen which did happen? Why did certain apparent causes result in certain apparent effects? Are those causes which are commonly attributed to certain effects, the ultimate causes, or are they merely proximate ones?

The interpretations of history have been many and various since attention has been paid to the problem of causation in history.

The most important of these have been the "great man" theory, the "genius of the age," the "political" interpretation, the "religious" interpretation, the "geographical" interpretation, the "racial traits" interpretation, but all of these leave a great mass of the facts of history unaccounted for. They are each in turn capable of representation as the *one source* of historical phenomena.

Kant's "Idea of Universal History," and Heagel's "Idealistic Conception," on account of their subtlety have never achieved any general acceptance.

The principal objection to the "political" interpretation is that scientific criticism has shown that political change is not *cause* but *effect*.

As for the "religious" interpretation, the idea conveyed in this is that each specific religion produces a special effect on the consciousness of the race and thence upon the expression of that consciousness, the racial history. Thus the concept in Judaism is duty; in Confucianism, order; in Mohammedanism, justice; in Buddhism, patience; in Christianity, love.

But this explanation also overlooks the fact that religion may be a product rather than a cause, and that radical changes in condition of peoples take place under the same religion. Thus, if we were to assert that the religion of Mohammed was the cause of the success of the Arabian empires, to what must we attribute their failure? In the seventh century Omar, Othman, and the Ommiades carried the sword of Islam from the Guadelquiver to the Indus. Islam awoke an art, a literature, a commerce, a science, which transcended anything in the Christendom of that time. But what was it that caused the Crescent to sink into immediate stagnation from which even modern civilization does not seem able to drag her? And why was it that Islam was never able to penetrate above the geographical latitude of the Pyrenees nor below that of the Arabian peninsula? And what was there in Islam which brought the worst part of her civilization such extraordinary success on the Bosphorous in 1452 and the noblest part of her civilization such disaster at Granada in 1492?

Again, what was the Tartar religion, that it should carry the Asian nomads from the Yangtse Kiang to the Elbe and empower Attila, Ghengis Khan, and Tamerlane to lead their countless hordes to the destruction of the civilizations of Rome, Bagdad, and Asia Minor? Or what was there in the religion of the Spaniard which enabled him to destroy three civilizations, the Moorish, the Aztec, and the Inca, each superior to his own?

(Concluded next number)

THE SINKING OF THE MAINE.

We are sure that those members, who are still living, of the first formed group of the Temple, with its headquarters at Syracuse, N. Y., will be particularly interested in the findings of the engineers recently engaged in exposing the remains of the old battleship Maine, in the harbor where the ship went down twelve years ago. This interest will be due in part to the following facts now printed for the first time.

On the morning of the fourteenth day of February, 1898, the day before the explosion which sunk the battleship Maine in Havana harbor, the Temple Guard related the details of a symbolic communication received by it the night before, to the then Headquarters group of resident members, and later in the day to a larger number of the Temple members.

This communication, condensed, was as follows:

First. An unfamiliar foreign city, situated at the mouth of a fine harbor, the waters of which were covered with ships of all sizes, and standing in the offing, a large battleship flying the American flag.

Second. A low, irregular two-storied house of either stone or adobe, and on the wall of a small room in a corner of the second story, about midway between the floor and ceiling, an electric switchboard containing many white topped keys, each key numbered in black, and each one attached to a wire running down from the board in a cable which passed through the floor, and through the room beneath into the ground.

After entering the ground, the wires of the cable were again separated and seemed to form a perfect network of wires underneath the streets of the city and the waters of the harbor. These wires were connected with boxes and with strange funnel shaped instruments, which seemed placed according to some definite plan.

Third. Three men seated in a room of the aforementioned building in the city, in earnest conversation in a foreign tongue. There was some question to be decided by them which was finally determined by the casting of lots between the three men. The one who lost, a low-browed, short, dark complexioned man, immediately left the room, ascended the stairs, entered the small room before referred to, went immediately to the switchboard and pressed a key in the center of the board, and started to return the way he came. Before he had reached the door the whole building; and as it seemed at the moment, the whole world was shaken to its foundation by a tremendous explosion. The large battleship in the harbor rose out of the water with a terrific roar, and then sank almost at once out of sight into the water.

Many other lighter craft went down at the same time. The air was black with smoke and flying debris, and all things were blotted out of the consciousness of the seer.

On the fifteenth day of the same month came the news of the destruction of the battleship Maine, and immediately began a controversy between the peoples interested in the warfare then going on, and that controversy has continued to this day. The evidence given seemed to justify the contention that the catastrophe was due to an internal explosion, and notwithstanding the belief in the truth of the communication, and faith in the sender of the same, the question arose as to the possibility of an error in the transmission, or the interpretation of the symbolic communication, as the same question arose in the minds of others, as the years passed, and the first contention as to the internal explosion appeared to be justified by the evidence accumulating.

Even up to a few days ago that possibility gave rise to uneasiness in some minds. But the last reports from the scene of the old disaster, where the remains of the wreck have been exposed, prove beyond question that the communication was reliable, and had been correctly interpreted.

This dispels a doubt as to the ability of the Temple to receive and interpret correctly the symbolic messages sent through that agency. For if a mistake could be made in such a vitally important matter doubts would inevitably arise in many minds as to the verity and correct interpretation of messages of greater or less importance, when their contents clashed with preconceived opinions concerning the subjects of the messages, and might lead to much confusion in the minds of those who were unable to intuitively grasp the truth or falsity of a psychic communication.

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EDITORIAL MIRROR.


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For centuries it has been the dream of physicists to discover some means of overcoming or neutralizing the effects of the law of gravitation which gives what is called "weight" to all material substance.



It is said that Lord Bacon prophesied that this would one day be accomplished by man. Many of Bacon's other scientific prophecies have been realized and now it would seem as if this were also on the eve of realization. Students of ancient history have speculated whether the ancients did not possess this power of suspending gravitation, thus permitting them to rear such stupendous works.



In the November number of the *Technical World* appears an article entitled: "Gravity Conquered at Last."



Edward S. Farrow, a New York engineer, inventor and writer on scientific subjects, believes that he has discovered the secret of overcoming gravity. To quote from the article:

"The other day Mr. Farrow suspended a book from a pair of scales in his laboratory and weighed it. The volume tipped the scales at eighteen ounces. To this book he attached a mechanical device in the shape of a small rectangular box, which he calls a

'condensing dynamo' and applied power from a neighboring switch. A most remarkable thing then occurred. As the current set the wheels in the dynamo whirring, the indicator of the scales slowly receded until it stood at fifteen ounces. Apparently the book had lost three ounces of its weight. In other words one-sixth of the power of gravitation between the book and the earth had been overcome."



The invention is based on the intensification of Hertzian waves. It has been learned that by doing this a parallel and corresponding intensification occurs with the vertical force which controls gravitation. Thus buoyancy is added to an object held to the earth or propelled toward it by gravity.



Mr. Farrow has studied the sailing of birds high in the air and suspended there without motion apparently in defiance of all the laws of gravitation. He thinks it is possible that Nature has evolved some kind of generators of Hertzian or wireless energy in hawks, buzzards and eagles as Nature has in the electrical eel and the electric fish called the ray or torpedo. As the substances, which are insulators for common electricity, are good conductors for the so-called Hertzian waves, the feather points around the edges of bird's wings perhaps polarize a horizontal plane of influence, magnetic or Hertzian, in the atmosphere or ether surrounding the birds. Mr. Farrow believes that he will succeed in reducing the weight of objects still more as he continues his investigations.



To quote further, "Mr. Farrow's discovery which is espoused by himself and Gen. Eaton, may be said to represent the apex of a pyramid which has been twenty-five years in building. In its completion, various scientific subjects such as wave motions, aeronautics, wireless telegraphy and the discovery of Hertzian waves have played a part."



All of which calls us back to the quotation from the TEMPLE ARTISAN heading this section. The work of the Masters for this cycle began in 1875 when the initial impulse was first sent forth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 88

THE FAIRY GOOD MANNERS.

There were four children in the family—two boys and two girls—and they came in this order: Dick, Molly, Ed and Dot. Their mother kept a large boarding house in the country and was a very busy woman, but gave enough time to her children to teach them what they should know of good behavior. The children, though were heedless, and I am very sorry to say thought of little but their own pleasure.

In vacation they wanted to run wild and spend most of their time out of doors which was right enough if they had remembered to do as their mother asked them when they were far from her sight.

Thoughtless children's manners are not very good as you may suppose, but I think they had no idea how unpleasant they made themselves to other people.

One morning in summer they were playing near a pretty stream of water a mile or so from home, and were so happy they forgot to notice the swift passing of time. When the noon hour arrived they were very hungry, and not inclined for the walk home through the hot sun to dinner.

"How I wish we had something to eat right here," said Dot impatiently, and before anyone could answer they heard a rustle in the bush before them, and behold there, perched on a branch sat a tiny fairy in green. "I am Fairy Good Manners," she said, "and I am sister to Politeness. For some time I have noticed you children, and your manners have been growing so dreadful of late that I think it is time someone gave you a few lessons in good behavior."

"You said you were hungry, I believe. Now I will spread a table here for you and you may eat all you wish, if you will do as I say."

The children, greatly astonished, promised readily enough, and their astonishment was not lessened when at a tap of the fairy's foot the bush became a table, spread with many delicious things to eat. The fairy herself appeared sitting at one end. "Be seated, children," she said, smiling, for though she had spoken to them plainly of their faults she seemed a kindly little lady.

The children, who's hunger had been almost forgotten in their

amazement, found their appetites as soon as seated, and were about to commence to eat helter-skelter fashion, when the fairy said "Stop! Napkins first. Unfold and place in front of you. Now you will commence with the soup, but please do not make a loud noise nor tilt your bowls." The children managed this course pretty well, but when the empty bowls had vanished, and were replaced by plates of meat and vegetables they forgot to be careful. Some put knives in their mouths and their fingers in their food. They refused to wait on each other and even started to quarrel.

Suddenly their plates disappeared and this recalled them to themselves. They looked at the fairy in rather a frightened way and Dick said "Oh, pshaw, can't we have our dinner?" "No," said the fairy, "Not if you ask like that. You should say, 'Please excuse me, I'll try to do better.'" Now you will see what kind of a boy Dick was when instead of thinking how careless he had been, and how unkind and impolite, he flung himself sideways with a frown and muttered ugly words. The other children could not help but be ashamed of him for there are few children who behave with as little sense as Dick. The fairy said, "Oh, is this the way you keep your promise? And have you no thanks to offer but ugly words? It is worth while to try to teach a boy who would rather act like a savage animal than a human being? I will count three, and then if your mood does not change you may take the form that suits you best." She counted three, but Dick did not look up, and then the fairy waving her wand toward him, said, "Become as you should in form." Suddenly there was no Dick in the chair but a snarling, growling little animal—something like a dog—that sprang with a bound from the table and disappeared in the bushes.

The children felt a little like crying, but to tell the truth, even though he was their brother, they were greatly relieved to get rid of him for he was often rough and ugly to them.

However, Molly turned to the fairy and said, "Dear Fairy, will you change our brother back? And please excuse us for forgetting how to behave. We will try to remember."

"Very well," said Good Manners, "I will talk about your brother later. Finish your dinner. You may have chocolate, but when you drink from a cup, put the spoon in the saucer, and hold the cup by the handle."

Then the children had apple pie, which they were told to eat

with a fork. "But sometimes," said the fairy smiling, "we excuse little children and they may use spoons."

When they had finished they folded their napkins carefully, left the table quietly, and then the fairy touched the table, and it disappeared. Instead there was the bush again, and there was the fairy swinging on a branch. "Now, shake hands, dear children," she said, "and say good bye. I will send you each a little letter giving you some good rules to follow. Because if we always do as we wish we make others unhappy, or at least uncomfortable. It is much pleasanter to have people like us and wish for us to be with them, isn't it? Come here, Dick," she called and the little savage animal came crawling from the bushes. "I would be sorry for your mother and brother and sisters, if you had to remain always as you are, so for their sakes I will change you back again to a boy. But remember, Dick, the wild animal is still inside of you and it depends on you to turn it into a boy. The kind of a boy that is going to be a help in the world, not one that people will shun." So Dick became a boy again, but he had missed most of his dinner and he had gained nothing. The fairy then shook hands with the children, and disappeared, and the children ran home as fast as they could to tell their mother all about it.

E. H. HAWORTH.

TEMPLE ACTIVITIES AND NOTICES.

The Guardian in Chief, F. A. LaDue, has contacted several centres in the east during the past month. Syracuse, N. Y.; Boston, Fall River, Mass., and Meriden, Conn., have been visited and public and private meetings held. The main purpose of this trip is to lay certain inner lines and make certain occult connections for the future work, establishing initiation centres at certain points, also preparing certain ones for more public work on the eastern coast. A fuller report will be made later on of this important trip. Those old warriors of the Temple, Sisters Mundy and Myers, of Syracuse, were delighted to again see their old comrade in the bodily embodiment.

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New York City, Philadelphia, Washington and other points will be visited before the return journey is begun.

Mrs. Helen Field Comstock left on the 30th ult., for Los Angeles. But this sister will return again.

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Miss Farrar is still at the Halcyon Centre and has bought a house which should mark her as a permanent citizen of Halcyon.

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